التوحيد أولاً يا دعاة الإسلام

TAWHEED FIRST

O' CALLERS TO ISLAAM



محمد ناصر الدين الألباني

The Imaam, The Muhaddith, The Mujaddid

Muhammad Naasiruddeen al-Albaanee

(d.1420H)

TAWHEED FIRST

O' CALLERS TO ISLAAM

Words from the *Fataawa* of the *Muhaddith* of this Era, Ash-Shaykh Al-Muhaddith Aboo 'Abdur-Rahman Muhammad Naasirud-Deen Al-Albaanee (رَحِمَهُ الله)

Translated by: Aboo Maryam Taalib 'Abdullaah ibn Benjamin Brown

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الأَحَد

Tarbiyyah Bookstore's Foreword

In the Name of Allaah, the Most Merciful, Bestower of Mercy.

إِنَّ الحَمْدُ للهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَ نَسْتَهْدِيْهُ وَ نَسْتَغْفِرُهُ, وَ نَعُوْذُ باللهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ, وَ مَنْ يُضْلِلْ فَلا هَادِيَ لَهُ, وَأَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ, وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُوْلُهُ

Verily, all praise is for Allaah. We praise Him, we seek His assistance, His guidance, and we ask Him for His forgiveness. And we seek refuge in Allaah from the evils of ourselves and the evils of our actions. Whosoever Allaah guides, there is no one that can lead him astray. And whosoever is led astray, there is no one that can guide him. I bear witness that there is no deity that has the right to be

worshipped except Allaah – alone and with no partner. And I bear witness that Muhammad (ﷺ) is His slave and messenger.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾ ﴾

"O you who believe! Fear Allaah as He ought to be feared and do not die except while you are Muslims."

[Soorah Aali 'Imraan (3): 102]

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ ﴾

"O you who believe! Fear your Lord who created you from a single person (Aadam), and from him, He created his wife, and from them He created many men and women. Fear Allaah through whom you demand your mutual rights and (do not cut off the relations of) the wombs. Surely, Allaah is ever an All Watcher over you."

[Sooratun-Nisaa (4): 1]

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا ٧٠ يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ فَازَ فَوۡزًا عَظِيمًا ٧١ ﴾

"O you who believe! Fear Allaah and be truthful and precise in your speech. He will rectify your deeds for you and forgive you of your sins. And whoever obeys Allaah and His Messenger, then he has achieved a great success."

[Sooratul-Ahzaab (33): 70-71]

أمَّا بَعْدُ:فَإِنَّ أصْدَقَ الحَدِيْثِ كِتابُ اللهِ وَ خَيْرَ الهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرَّ الأُمُوْرِ مُحْدَثَاتُهَا وَ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَ كُلَّ بِدْعَةٍ وَ كُلَّ ضَلالَةٍ فِي النَّارِ ,وَ بَعْدُ:

As for what follows, then indeed the best of speech is the Book of Allaah, and the best of guidance is the guidance of Muhammad (ﷺ). And the most evil of affairs are newly invented matters, for indeed every newly invented matter is an innovation, and every innovation is a misguidance. And every misguidance is in the Hellfire.

We at Tarbiyyah Bookstore decided to publish this excellent treatise based from the need for an understanding of *Tawheed* for the *Ummah* of Muhammad (ﷺ), and an understanding of what should be called to from the one who calls to Islaam.

As is reported in the following authentic narration:

عَنْ مُعَاذٍ بن جبَل رَضِيَ اللَّهُ عَنْهُ قَالَ:

" كُنْتُ رِدِيْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ فَقَالَ يَا مُعَاذُ هَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا وَحَقَّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا فَقُلْتُ يَا رَسُولَ اللَّهِ أَفَلَا أُبَشِّرُ بِهِ النَّاسَ قَالَ لَا تُبَشِّرْهُمْ فَيَتَّكِلُوا . "

It is narrated on the authority of Mu'aadh Ibn Jabal that he observed:

I was riding behind the Messenger of Allaah (ﷺ) on a donkey known as 'Ufayr. He (Mu'aadh) observed, that he (ﷺ) said, "Mu'aadh, do you know what right Allaah has over His slave and what right the slave has over Him?" Mu'aadh added, I replied, "Allaah and His Messenger know best." Upon this, he (ﷺ) remarked, "The right of Allaah over His slave is that they should worship Allaah and should not associate anything with Him, and the right of His slave over Him, the Glorious and Sublime, is that He does not punish him who does not associate anything with Him." He (Mu'aadh) added, I said to the Messenger of Allaah (ﷺ), "Should I then give the tidings to the

people?" He (ﷺ) said, "Do not tell them this good news, so that they may possibly trust in it alone." [1]

So, please take heed and benefit of the lesson being taught and pass it on to others as it is authored by one of the *Imaams* of our era (رحمه الله). May Allaah enumerate and multiply the blessings for what he did for the *Ummah* of Muhammad (ﷺ) Aameen.

Tarbiyyah Editorial Staff

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[1] *Saheeh* Bukhaaree, *Hadeeth*# 2644

The Build Up

Noble *Shaykh*, no doubt you know the bitter reality of the religious condition of the *Ummah*. There is ignorance about *'Aqeedah* and *'Aqeedah* issues. There are differences in methodologies and negligence in most parts of the world with regard to the propagation of Islaam based upon the original *'Aqeedah* and the original methodology that was instrumental in making this *Ummah* righteous. This painful reality has certainly caused a sense of zealous concern in sincere people and a desire for change and correction of these shortcomings. However, they differ about the way to correct this reality because of their various schools of *'Aqeedah* and methodologies, as you are aware Noble *Shaykh*.

There are also a number of movements and groups that have been claiming for decades that they can correct this *Ummah*. However, no success has been written (granted) for these groups or movements in this regard. On the contrary, these groups and movements have brought tribulation, calamities and great difficulties to the *Ummah* because their methodologies and their beliefs oppose the command of the Messenger of Allaah (ﷺ). This has left the Muslims, especially the youth among them, in a state of confusion about the way to remedy this reality.

The Muslim *Da'ee* (caller), who is holding onto the prophetic methodology and is following the way of the believers in accordance with the understanding of the companions and those who follow them in goodness from the scholars of Islaam, may feel that he is carrying a great weight or trust regarding this situation, either in correcting it, or helping to correct it.

The Questions in Focus:

1. What is your advice to the followers of these groups or movements?

2. What are the beneficial and successful ways to remedy this situation?

3. How can a Muslim free himself from blame in front of Allaah on the Day of Resurrection?

Chapter☆One

It is Obligatory to have the Utmost Concern with *Tawheed* First, as is the Methodology of the Prophets and Messengers

Shaykh al-Albaanee's (رحمه الله) answer:

Regarding what was stated in the preceding question about the evil reality of the Muslims, we say the following:

This painful reality is no more evil than the situation that the 'Arabs were in at the time of *Jaahiliyyah* when our Prophet Muhammad (ﷺ) was sent to them. In addition, we have the complete message amongst us and there exists a group of people who manifest what is true, who provide guidance, and call the people to the correct Islaam in the area of belief, worship, character and methodology. There is no doubt that the situation of the 'Arabs at the time of *Jaahiliyyah* is similar to many Muslim groups today.

Based upon that we say: The first medicine is the remedy, just as the Prophet (ﷺ) remedied the first *Jaahiliyyah*, it is incumbent upon all the callers to Islaam to utilize this remedy to cure the people's misunderstanding of '*Laa ilaaha illa Allaah,*' and to use that same remedy to cure their painful reality. This is very clear when we reflect upon the saying of Allaah the Almighty,

﴿ لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا ٢١ ﴾

You have in the Messenger of Allaah the best example for he who hopes in Allaah and the Last Day and remembers Allaah much.

[Sooratul-Ahzaab (33): 21]

Therefore, the Messenger of Allaah (ﷺ) is the best example to remedy the problems the Muslim world is experiencing in our era and in every moment of time. That necessitates from us that we begin where our Prophet (ﷺ) began and that is the correction of deviation in the beliefs of the Muslims first, then secondly, correct their acts of worship and thirdly, their behavior.

It is not my intent by presenting this sequence that the first topic should be totally separated, but rather it (i.e. the affair) should begin with what is most important then those matters of lesser importance! Therefore, what I desire by what I say is that Muslims show intense concern regarding it because of the nature of the situation.

When I say the word Muslims, I am referring to the callers to Islaam. Perhaps it is even better that we say the scholars from among them. This is because the callers to Islaam today, unfortunately, include every Muslim. Some only possess a poor and miserable level of knowledge, yet they consider themselves callers to Islaam.

Let us consider a principle that is well known, not only to scholars, but also to all reasonable people. That principle states,

فاقِدُ الشَّيْءِ لا يُعْطِي

"*Someone who is deprived of something cannot give it.*"

We know with certainty that today there are large groups numbering millions of Muslims that people look to whenever the term *'Du'aat'* is spoken. The groups I am referring to are the likes of the *Jamaat ad-Da'wah* and *Jamaat at-Tableegh.* [2]

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[2] (Editors Note) "They are the followers of Muhammad Ilyaas, the founder of this group.

Biography of the Founder: Muhammad Ilyaas was born in the year 1302 *Hijrah.* He memorized the *Qur'aan* and studied the six books of *Hadeeth* according to the *Deobandee Hanafee Manhaj* which is an *Ash'aree* and *Maatureedee Madhhab* pertaining to *'Aqeedah* and a *Soofee Madhhab.* The different "paths" of *Soofism* within them are four: *Naqshbandiyyah, Suhoorudiyyah, Qaadiriyyah, and Jashtiyyah.*

The founder, Shaykh Muhammad Ilyaas, made a pledge of *Soofism* at the hand of Shaykh Rasheed al-Kankoohee and then revived this pledge after Shaykh Rasheed al-Kankoohee at the hand of Shaykh Ahmad as-Sahaaranghooree who was the one who permitted him to be able to take pledges of allegiance to this well-known *Soofee Manhaj.* Muhammad Ilyaas used to sit in privacy at the grave of Shaykh Noor Muhammad al-Badaayoonee. He also used to be the *Jashtiyyah* watchperson over the grave of 'Abdul-Quddoos al-Kankoohee who was completely overwhelmed by the idea of *Wahdah al-Wujood* (That Allaah is everywhere and one with His creation). He was raised and studied in Delhi and died there in the year 1363 *Hijrah.*

Circumstances That Caused the Emergence of This Group:

Shaykh Aboo al-Hasan an-Nadwee holds that Muhammad Ilyaas resorted to this path of giving *Da'wah* when the ways of blind following for the rectification of the people in his region were exhausted. Shaykh Mayaan Muhammad Aslam reports from some of the statements of Ilyaas that this

path was inspired to him by a 'new *Tafseer*,' presented to his soul in a dream, of the *Aayah:*

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ﴾

> **"You are the best nation sent out** (produced) **for mankind. You enjoin what is right, forbid what is wrong, and you believe in Allaah."**
>
> *[Soorah Aali 'Imraan (3):110]*

This new *Tafseer* necessitates that the realization and actualization of being sent out for calling to Allaah is not achieved by remaining in one place based upon the proof in Allaah's statement:

" أُخْرِجَتْ "

"sent out"

And that one's *Eemaan* increases with this *Khurooj* based upon the proof that Allaah said:

" وَتُؤْمِنُونَ بِاللّٰهِ "

"You believe in Allaah."

Only after He mentioned:

"أُخْرِجَتْ"

"sent out"

So there are a number of issues of consideration with what has preceded:

1. The *Qur'aan* is not explained by inspirations and *Soofee* dreams which most of, rather all of them, are revelations of *Shaytaan.*

2. It is apparent from what has preceded that the founder of this group was completely immersed in *Soofism* and he made two pledges of allegiance to it *(Soofism)* and he was tested by the heads of *Soofism.* He also spent his time sitting at graves.

3. The founder of this group was superstitious and one who frequents graves innovatively which is apparent because he "used to sit in privacy at the grave of Shaykh Noor…" and it was mentioned about the second (Shaykh's grave that he used to visit) that he "was completely overwhelmed by the idea of *Wahdah al-Wujood.*" Indeed, his devotion and seclusion at the grave of someone who was overcome with this ideology is a clear proof because he also used to promote it.

4. The people who believe in *Wahdah al-Wujood* claim that Allaah takes the form of a beautiful woman – and we seek Allaah's refuge. This is something of the highest level of evil. May Allaah give them what they deserve of curses and anger.

The *Manhaj* of the *Tableegh Da'wah* is summarized in six matters, or principles, or six characteristics:

1. The Realization of the Shahaadah: 'Laa ilaaha illa Allaah.'
2. Praying with submissiveness and humbleness.
3. Knowledge of the virtues, not issues, along with *Dhikr.*
4. Honoring the Muslim.

5. Correction of one's intention.
6. Calling to Allaah and making *Khurooj* in the path of Allaah according to the *Tableegh Manhaj.*

For each one of these principles or characteristics, there is an intended objective behind it. Therefore, the objective behind '*Laa ilaaha illa Allaah*,' for example, is removing the corrupt *Yaqeen* (certain faith) from one's heart and replacing it with the correct *Yaqeen* pertaining to the essence of Allaah. By this, they mean *Wahdah al-Wujood.*

The Points of Criticism against *Jamaat-Tableegh:*

1. The founder of this group was raised in *Soofism* and gave two pledges of allegiance to it.

2. He used to remain for long periods at graves, waiting for inspirations and ideologies from their occupants.

3. He used to be the *Jashtiyyah* watchperson over the grave of 'Abdul-Quddoos al-Kankoohee who used to believe in the ideology of *Wahdah al-Wujood.*

4. The *Jashtiyyah* watchperson is someone who sits at a grave for half an hour every week with his head covered, making *Dhikr* with the phrase 'Oh Allaah Who is present with me, Oh Allaah my guardian watcher.' This phrase, or this action, if it were done for the sake of Allaah then it is a *Bid'ah.* If it were done out of humbleness to the occupant of the grave, then it is committing *Shirk* with Allaah, and it is apparent that the second one is more likely.

5. The *Masjid,* from which their *Da'wah* began, has within it four of their graves.

6. The founder of this group believed in (the legitimacy of) inspirations (in legislative matters).

7. The founder of this group was superstitious and one who frequents graves innovatively.

However, it is as Allaah the All-Mighty, the Majestic, says.

﴿ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ١٨٧ ﴾

"But most people do not understand."

[Sooratul-'Araaf (7): 187]

It is a known fact that their way of *Da'wah* totally opposes any concern for the first foundation, and they do not prioritize the most important affairs from those that I mentioned earlier – namely the '*Aqeedah* (belief), the *'Ibaadah* (worship), and the *Sulook* (character). They also oppose the corrective measures with which the Messenger of Allaah (ﷺ) and all other Prophets began.

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8. The *Tableeghee* followers worship with an innovated principle in the manner of *Soofism,* which is the splitting up of the meaning of the testimony of *Tawheed*: *'Laa ilaaha illa Allaah.'*

9. Whoever breaks off the negation from the confirmation purposely, in that he says *"Laa illaaha"* (There is no god), then this amounts to disbelief. Shaykh Hamood at-Tuwayjiree mentioned that based upon statements of the scholars.

10. They allow the wearing of amulets that contain talismans and unintelligible names – perhaps the names of *Shayaateen* - and this is forbidden.

This description was given by Al 'Allaamah, Ahmad ibn Yahyaa an-Najmee (May Allaah preserve him) in his book *al-Fataawaa al-Jalliyyah 'an al-Manaahij ad-Da'wiyyah Pgs 54-56.*

Allaah the Most High clearly stated.

﴿ وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ ﴿٣٦﴾ ﴾

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming) worship Allaah (Alone) and avoid *Taaghoot* (all false deities)."

[Sooratun-Nahl (16): 36]

However, these groups neglect this as an actual practical foundation, as well as the first pillar of Islaam that is well known to all Muslims.

The first Prophet to call to this fundamental principle was *Nooh* (عليه السلام); he called to it for nearly a thousand years. Everyone knows that religious legislation before Islaam did not have all the details, rules of worship and mutual interaction that are found in our *Deen*. Yet, *Nooh* called his people to the fundamental principle for nine hundred-fifty (950) years. He spent his time and concern giving the call to *Tawheed*. However, his people opposed his *Da'wah*.

As Allaah, the Almighty states in the *Qur'aan:*

﴿ وَقَالُواْ لَا تَذَرُنَّ ءَالِهَتَكُمۡ وَلَا تَذَرُنَّ وَدّٗا وَلَا سُوَاعٗا وَلَا يَغُوثَ وَيَعُوقَ وَنَسۡرٗا ﴿٢٣﴾ ﴾

"And they have said, 'You shall not leave your gods, nor shall you leave Wadd, nor Su'aa, nor Yaghooth, nor Ya'ooq, nor Nasr"

[Soorah Nooh (71): 23]

This enormous amount of time spent in this effort is conclusive evidence that the callers to the true Islaam must always show the utmost concern about the call to *Tawheed.*

This is the meaning of Allaah's, the Blessed, the Exalted, saying:

﴿ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّا ٱللَّهُ ﴿١٩﴾ ﴾

"Know that there is no deity in truth except Allaah…"

[Soorah Muhammad (47): 19]

This was how the *Sunnah* of the Prophet (ﷺ) was applied in his actions and in his teachings. As for his actions, there is no need for research in this area because the Prophet (ﷺ) devoted most of his time in Makkah calling his people to worship of Allaah without partners. Regarding his teachings, we have as an example the *Hadeeth* of Anas ibn Maalik (رضي الله عنه). He reported in both Bukhaaree and Muslim that when the Prophet (ﷺ) sent Mu'aadh to Yemen he (رضي الله عنه) said to him:

" لِيَكُنْ أَوَّلَ مَا تَدْعُوْهُمْ إِلَيْهِ: شَهَادَةُ أَنْ لاَ إِلَهَ إِلَّا الله، فَـــإِنْ هُمْ أَطَاعُوْكَ لِذَلِكَ . "

"Let the first thing you call them to be 'the Shahaadah' there is no god in truth worthy of worship except Allaah, and if they obey you in that…" [3] to the end of the *Hadeeth* and it is well known and famous, Inshaa'Allaah.

Therefore the Prophet (ﷺ) commanded his companions to begin where he began and that is with giving *Da'wah* to *Tawheed.*

There is no doubt about the vast difference that exists between the Pagan 'Arabs of that era who could understand exactly what was being conveyed to them in their own language, and most of the 'Arab Muslims today. There is no need to call them to the *Shahaadah* because regardless of their various schools of *Fiqh*, various groups, or various beliefs, they all say *'Laa ilaaha ill Allaah.'* They are however in need of understanding the *Shahaadah.* This is the main difference. The first 'Arabs who, when they were called to the *Shahaadah* refused because of arrogance and pride, as the Magnificent *Qur'aan* clearly states. [4]

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[3] An authentic narration related by al-Bukhaaree #1395 with different wording, Muslim #19, Aboo Daawood #1584, at-Tirmidhee #625 all of them from the narration of Ibn 'Abbaas (رضي الله عنه).

[4]

﴿ إِنَّهُمْ كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَـٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

"**Truly, when it was said to them Laa Ilaaha ill Allaah, they puffed themselves up with pride**."

[Sooratus-Saaffaat (37):35-36]

This is pointed out in His statement Most High in *Soorah as-Saffaat:* {When it was said to them, "None has more right to be worshipped but Allaah" they became arrogant and said, "Are we going to abandon our gods for the crazy poet?"} from the two *Aayataan* 35-36.

Why were they arrogant and proud? They were like this because they understood from the meaning of this word that they could not take another deity along with Allaah. They could not worship any deity except Allaah.

They used to worship other than Allaah, call on other than Allaah, cry out for help to other than Allaah, make vows to other than Allaah, petition other than Allaah, slaughter animals in the name of other than Allaah and rule in other than the name of Allaah.

They practiced this idolatry with knowledge that *'Laa ilaaha ill Allaah'* meant that - from the perspective of the Arabic language they must abandon all of these practices because these practices negated *'Laa ilaaha ill Allaah.'*

Chapter☆Two

Most Muslims Today do not Understand the Meaning of, *'Laa ilaaha ill Allaah'* Properly

Many Muslims today who bear witness to *'Laa ilaaha ill Allaah'* do not have a firm or good understanding of it. It is even possible that they understand it in a way opposite its intended meaning. Let me give an example of what I mean. Some write treatises about the meaning of *'Laa ilaaha ill Allaah,'* and they interpret it to mean, *"There is no Lord except Allaah*!!"[5]

This was what the Pagans believed its meaning to be; therefore, their faith was of no benefit to them. Allaah says,

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ﴿٢٥﴾ ﴾

"And if you ask them who created the heavens and the earth they would certainly say Allaah."

[Soorah Luqmaan (31): 25]

The Pagans believed that this universe has a Creator who does not have partners, but they used to place partners and associates with Allaah in worship. So, they believed that the Lord was One but they also believed that there were many other deities. Allaah refuted these

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[5] He is Shaykh Muhammad al-Haashimee one of the *Soofee* scholars of the *Shaadhaleeyah Tareeqah* located in Syria for the past fifty years.

beliefs, and He called it worship to other than Him. As Allaah, the Almighty says,

﴿ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ ٣ ﴾

"And those who take protectors and helpers besides Him (say), 'We worship them only so they may bring us near to Allaah."

[Sooratuz-Zumar (39): 3]

Therefore, the *Mushrik* (polytheist) 'Arabs knew that *'Laa ilaaha ill Allaah'* necessitated complete purity from any worship besides Allaah. Nevertheless, many Muslims today are still defining this pure word to mean "no Lord except Allaah." [6] If a Muslim says *'Laa ilaaha ill Allaah'* and worships something along with Allaah, he and the Pagans are of the same belief, even though he appears to be Muslim.

Saying '*Laa ilaaha ill Allaah*' gives someone the outward appearance of being Muslim. So this obligates upon all of us who identify ourselves as callers to Islaam that we call to *Tawheed* and establish the evidence against those ignorant to the meaning of *'Laa ilaaha ill Allaah,'* whilst they act in contrast to it. This differs from the *Mushrik* who refuses to say *'Laa ilaaha ill Allaah,'* such people are not Muslims outwardly or inwardly. The vast majority of Muslims today are in fact Muslims. The evidence for this is the saying of the Messenger of Allaah (ﷺ):

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[6] A section from an *Aayah: Soorah al-Baqarah Aayah* 146 and *al-An'aam Aayah 20*

" فإذا قالوها عَصَمُوا مني دِمَاءَهُمْ وَ امْوَالَهُمْ إلا بِحَقِهَا, وَ حِسَابُهُمْ عَلَى اللهِ تَعَالَى."

"If they say it (i.e. the *Shahaadah*) their blood and their wealth are safe from me, except in a just cause, and their account is with Allaah." [7]

In this regard, I will say something, the nature of which is rare coming from me, and that is:

The reality of many of the Muslims today is more evil than the condition of the Pagan 'Arabs of the first *Jaahiliyah.* This is because of their bad understanding of the pure word. The Pagan 'Arabs understood it, but did not believe in it. Many Muslims are saying what they do not believe in the true sense of its meaning. [8]

Therefore, I believe that the first obligation of the real callers to Islaam is to focus their efforts around this word *'Laa ilaaha ill Allaah'* and its meaning in brief explanations and detailed ones that clarify the obligations of this word and show exactly what sincerity to Allaah the Almighty in various forms of worship entails.

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[7] An authentic narration related by al-Bukhaaree #25 and in another form, Muslim #22 and others from the narration of Ibn 'Umar - may Allaah be pleased with them both.

[8] They worship the graves, slaughter to other than Allaah, and call on the dead. This is the reality and truth of what the *Raafidhaah* believe in, as well as the *Soofees*, the people of the *Soofee* paths, also (making) pilgrimage to the graves and erecting buildings over them, circulating them and seeking respite from the righteous and swearing by them, all of it being established beliefs to them.

When Allaah the Almighty said what the Pagans said,

﴿ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ ﴿٣﴾ ﴾

"We only worship them so they may bring us near to Allaah,"
[Sooratuz-Zumar (39): 3]

He made *'Laa ilaaha ill Allaah'* to negate as belief, every act of worship dedicated to other than Allaah.

In light of this, I will say that today there is absolutely no benefit in organizing the Muslims into large blocks of unity and then leaving them astray regarding the understanding of this pure word; this does not benefit in this world or the Hereafter!

As we know, the Prophet (ﷺ) said:

" مَنْ مَاتَ وَ هُوَ يَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللهُ مُخْلِصاً مِنْ قَلْبِهِ حَرَّمَ اللهِ بَدَنَهُ عَلَى النَّارِ . "

"Whoever bears witness that there is no deity worthy of worship except Allaah with sincerity from his heart and then dies, Allaah will forbid the Fire to touch his body."

And, in another narration, **"Enters Paradise."** [9]

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[9] An authentic narration authenticated by al-Albaanee in *Silsalah as-Saheehah* #1932 and it is attributed to Aboo Sa'eed al-A'raabee in his *Mu'jam* and Aboo Na'eem in *al-Hilyah* (46/5) and at-Tabaraanee in *al-Awsat* #6533 and it is the *Hadeeth* from Aboo Hurairah - may Allaah be pleased with him.

Therefore, the assurance of entering Paradise comes to someone who says the *Shahaadah* sincerely, even if it is at the very end of his life; and punishment will touch someone who says it with the correct belief of this word, but the punishment is according to what he committed of sins. However, he will finally enter Paradise. The opposite is true of someone who says this pure word with his tongue, but faith does not enter his heart. It brings no benefit in the Hereafter.

If the Muslims are the rulers of a particular land, saying the *Shahaadah* might spare a person from war or being killed, but in the Hereafter, there is absolutely no benefit. The only ones who will benefit in the Hereafter are those who understand its meaning first, and secondly believe its meaning. [10] Since understanding by itself is not sufficient. It is sufficient when accompanied with the correct understanding of *Eemaan* and this wording.

It is my belief that many people are careless about this point! A person can only become a *Mu'min* (i.e. believer) if his understanding of the *Shahaadah* is accompanied by his faith in it.

A number of people from the People of the Book knew that Muhammad (ﷺ) was true, and that in fact he was a prophet.

Our Lord verified this fact when He said,

﴿ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ﴿١٤٦﴾ ﴾

"They knew him like they knew their own sons."

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[10] This is the creed of the rightly guided predecessors and it is the distinct boundary between us, the *Khawaarij* and the *Murjiah*.

However, this knowledge did not benefit them with Allaah! Why not? It did not benefit them because they had no faith in the message that he (ﷺ) brought, nor in his Prophethood.

Knowledge alone is not enough. It must be accompanied by faith and obedience. Our *Mawla* says in the Perfect Revelation,

﴿ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ ﴿١٩﴾ ﴾

"Know that there is no deity worthy of worship except *Allaah* and seek forgiveness for your sins."

[Soorah Muhammad (47): 19]

Based upon this verse if a Muslim says *'Laa ilaaha ill Allaah'* with his tongue, it is incumbent that he put knowledge with what he says, both in a summarized manner then in a detailed one. It is only after he knows and believes that the *Ahaadeeth* I mentioned before can apply to him.

The Prophet (ﷺ) implied that there were details to saying the *Shahaadah* when he said,

" مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ نَفَعَتْهُ يَوْماً مِنْ دَهْرِهِ . "

"Whoever says there is no deity worthy of worship except Allaah will receive benefit from it a day in his future." [11]

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[11] An authentic narration related by Aboo Daawood #4941, at-Tirmidhee #1925 and authenticated by al-Albaanee in *as-Saheehah* #925.

Meaning, that this pure word will save him from an eternity in Hell, if he knows the meaning. I am repeating this concept so that it sticks in the minds. A person may not accomplish perfectly the righteous actions required by the *Shahaadah*, and he may not stop committing sins completely. However, he will be safe from committing major *Shirk*, and thereby accomplish what his faith necessitates from the conditions of actions in the heart.

A person like this is under Allaah's Will; He could enter the Fire because of the sins he committed, or because of the religious obligations he has neglected. However, because of this pure word, he will be saved, or Allaah will forgive him as a kindness to him. As for actions that are apparent, the people of knowledge have their rulings and details. This is the meaning of the *Hadeeth* that was previously mentioned:

" مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ نَفَعَتْهُ يَوْماً مِنْ دَهْرِهِ . "

"Whoever says there is no deity worthy of worship except Allaah will receive benefit from it a day in his future." [12]

As for the person who says it with his tongue and does not understand its meaning or understands the meaning and does not believe it, there is no benefit to saying *'Laa ilaaha ill Allaah'* except in the case of a person who is living under the protection of Islaamic rulership. This kind of benefit is temporary and not eternal.

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[12] An authentic narration related by at-Tabaraanee in *al-Kabeer* (225/10) #10394 from the *Hadeeth* of Ibn Mas'ood (رضي الله عنه). There is a witness from the narration of Uqbah bin Ghazwaan the companion - may Allaah be pleased with him related by al-Bazaar (282/7) and there is another witness from the narration of Aboo Tha'alabah (رضي الله عنه) related by Aboo Daawood #4341 and authenticated by al-Albaanee in *as-Saheehah* #494.

Therefore, the emphasis must be given to the call to *Tawheed* in every society and every organization that pursues or is compelled to pursue what all Islaamic groups or the majority of them are buzzing about. It is the establishment of an Islaamic society and Islaamic government, which will rule by what Allaah has revealed over any land that will not rule by what Allaah has revealed.

These groups or parties will never be able to realize the goal that they have organized for, or are compelled to pursue and bring into reality unless they begin with that which the Messenger of Allaah (ﷺ) began.

Chapter*Three

The Obligation to Begin with *'Aqeedah* does not mean Neglecting the Remainder of Islaamic Law Regarding Acts of Worship, Character, & Proper Interaction

I would like to repeat my earlier statement. I do not intend by what I say that after Allaah has completely revealed His *Deen* to us that the callers should only focus their attention on the pure word and its meaning, or that the other aspects of *Deen* are not as important. Rather, it is important that the callers to Islaam carry it completely, not partially. After the previous clarification, I say the true callers to Islaam should place importance on the pertinent matters of Islaam and it is teaching the Muslims the pure and correct creed and understanding of the pure word, *'Laa ilaaha ill Allaah.'* I wish to draw the attention to this clarification.

Therefore, along with understanding of the meaning of the pure word *'Laa ilaaha ill Allaah'* – There is no deity of worthy of worship except Allaah – must come the understanding of the acts of worship. Those acts that are devoted to our Lord the Almighty and the understanding that nothing of the worship of Allaah the Most High should be devoted to any of creation. The details of this concept must accompany the meaning of the pure word. Here is an excellent opportunity to strike an example or more than one example that comes to mind, since a general explanation is not sufficient.

I offer the following: Many Muslims are monotheists. They are those who never turn their faces in worship to any besides Allaah the Almighty. Yet, their minds are devoid of many of the concepts and correct beliefs that are stated in the Book and the *Sunnah.*

Furthermore, many of these monotheistic Muslims skim through many verses of *Qur'aan* and some *Ahaadeeth* that contain aspects of belief, but they do not pay attention to what these texts contain even though what is contained in these texts comprise of having total faith in Allaah the Almighty. For example, having faith in the *'Uloow* or Highness of Allaah over His creation. I know from experience that many of our *Salafee* brothers believe as we do, that Allaah the Almighty *Istawah* upon His Throne, and they believe this without *Ta'weel* and without *Takyeef*. However, if they meet a contemporary *Mu'tazilee,* [13] *Jahmee,* [14] *Maatureedee,* [15] or *Ash'aree,* [16] he will relate to

[13] **(Editor's Note)** The followers of Waasil ibn 'Ataa who split off from Al-Hasan al-Basree and held the belief that the wicked sinner is between two stations - not a believer and not a disbeliever yet, he is forever residing in the Fire. 'Amr ibn 'Ubayd followed him in that. Their *Madhhab* regarding the Attributes of Allaah is one of *Ta'teel* like the *Jahmiyyah*, and regarding predestination, they believe like the *Qadariyyah*, denying any relationship between the Decree of Allaah and His Power over the actions of the servant. As for the one who commits a major sin, they hold him to be forever abiding in the Fire, outside *Eemaan* in a station between *Eemaan* and disbelief. They are opposite to the *Jahmiyyah* in these two principles.

[14] (Editors Note) An ascription to Jahm ibn Safwaan who was killed by Saalim (or Salam) ibn Ahwaz in the 121H. Their *Madhhab* regarding the Attributes of Allaah is *Ta'teel* and negation. Concerning predestination, they believe people are completely forced to do their action having no choice in the matter at all (*Jabariyyah*). Regarding *Eemaan*, they believe in *'Irjaa*, meaning that *Eemaan* is solely the acknowledgement of the heart and that statement and actions are not part of *Eemaan*. Therefore, someone who commits a major sin, in their estimation, is a complete believer. So they are the People of *Ta'teel, Jabariyyah,* and *Murji'ah* and they are many sects within themselves.

[15] (Editors Note) *Maatureediyyah* - it is a sect of theological rhetoric that ascribes itself to their Imaam, Aboo Mansoor al-Maatureedee al-Hanafee, who died in 333H. In the visage of the Maatureediyyah, is another sect which can be considered a sister-sect, and that is the *Ash'ariyyah*. The *Ash'ariyyah* (or *Asharees* as they call themselves) ascribe themselves to Abul-

them an issue of doubt about what a particular verse is saying. Neither the evil whisper nor the one he is trying to convince understands its meaning. This leads to an altering in his '*Aqeedah* and thus he goes far astray. Why is this the case? This is the case because he did not obtain knowledge about the correct belief from every aspect of clarification that is derived from the Book of our Lord and the Hadeeth of our Prophet (ﷺ).

So if a contemporary *Mu'tazilee* recites,

﴿ ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ ﴿١٦﴾ ﴾

"Do you feel secure that He Who is in the heaven?"
[Sooratul-Mulk (67): 16]

Then afterwards says, "You all say that Allaah is in the heaven. This statement means that you all have placed your object of worship into a created vessel called heaven."

Hasan al-Ash'aree, which is a baseless ascription, since he is free of them and their falsehood. Such is the practice of the people of innovation in that they ascribe their innovations to the scholars of Islaam in order to support their falsehood. Both of these sects fall into *Ta'weel* (figurative explanation), *Ta'teel* (denial) and attributing *Tafweed* (relegation) to the *Salaf,* and in reality can be considered a single sect.

[16] (Editors Note) *Ash'ariyyah* - an astray sect that claims to follow Abul-Hasan al-Ash'aree (as previously mentioned), additionally they deny all of Allaah's Attributes except seven: [1] Life, [2] Knowledge, [3] Capability, [4] Speech, [5] Wanting, [6] Hearing and [7] Seeing

Therefore, it is obligatory upon everyone who is a caller to Islaam to call to *Tawheed* and establish evidence to those who are ignorant of the meaning of '*Laa ilaaha ill Allaah.*'

Chapter Four

The Correct *'Aqeedah & its* Essential Requirements are not clear in the Minds of many Muslims

By the example I just gave, I want to clarify that unfortunately the *'Aqeedah* of *Tawheed* with all its essential requirements is not clear in the minds of those who believe in the *'Aqeedah* of the *Salaf*, let alone those who have the beliefs of *Asharees*, *Maatareedees* and *Jahmees*. My goal in bringing this particular issue is to illustrate to the callers that the issue is not as simple as some of the callers to Islaam perceive it to be.

It is not easy for the reason I gave earlier. That is, the main difference between the first *Jaahiliyyah* and many Muslims of today is that the Pagan 'Arabs understood the meaning of *'Laa ilaaha ill Allaah.'* Therefore, when they were called to it, they refused it. However, many Muslims who say it today do not have a correct understanding of its meaning.

This difference is confirmed in this aspect of *'Aqeedah* – Allaah's Highness over all of His creation. This issue needs clarification. It is not enough for a Muslim to believe in these texts —

﴿ ٱلرَّحْمَـٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ۝٥ ﴾

"Ar-Rahmaan Istawaa* upon the *'Arsh"

[Soorah Taha (20): 5]

The Messenger of Allaah (ﷺ) said,

" ارْحَمُوا مَنْ فِي الأرْضِ, يَرْحَمُكمْ مَنْ فِي السَّماءِ . "

"Be merciful to those on earth, the One ***in*** *heaven will be merciful to you."* [17]

Without knowing about the preposition "فِي " in the *Hadeeth*; this preposition is not " ظَرْفِيَّة " i.e. it does not mean the word "in."

This is similar to Allaah's statement,

﴿ ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ ﴿١٦﴾ ﴾

"Do you feel secure that He Who is in the heaven…"
[Sooratul-Mulk (67): 15]

The word "فِي " in these texts means "عَلَى" i.e. "over" or "upon."

There are many evidences that attest to this meaning. Among them is the previously mentioned *Hadeeth* that is upon many tongues and is sound – Alhamdulillaah – according to its chains of narration.

" ارْحَمُوا مَنْ فِي الأَرْضِ . "

"Be merciful to those in the earth" [18]

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[17] *Hadeeth* is authentic and collected by Aboo Daawood #4941 also in at-Tirmidhee #1925, and *Sahabahul al-Albaanee* in his *Saheehat.*

This does not mean the insects and worms that are found beneath the surface of the earth! Rather, it means those upon the earth - the people and animals. This agrees with the statement of the Messenger of Allaah (ﷺ):

" يَرْحَمُكُمْ مَنْ فِي السَّمَاءِ . "

"The One in the heaven will have mercy upon you." [19]

This statement means – The One Who is over the heaven.

It is essential for those who give answers about this true *Da'wah* to have details like this. Similar to this is the *Hadeeth* about the servant girl who was a shepherd of sheep; this *Hadeeth* is well known. I only wish to illustrate a point from it. When the Messenger of Allaah (ﷺ) asked her, "Where is Allaah?" She said, " فِي السَّمَاء " – *Fee* i.e. over the heaven."

However, if you asked some of the Major Scholars of Al-Azhar, for example, 'Where is Allaah?' They would say to you – " فِي كُلِّ مَكَانٍ " 'He is everywhere!' Whereas the servant girl answered that He was over the heaven; her statement received the approval of the Prophet (ﷺ) because she answered according to *Fitra.* [20] She lived in what we

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[18] Portion of the aforementioned *Hadeeth*

[19] Portion of the aforementioned *Hadeeth*

[20] And on the authority of Mu'aawiyah bin al-Hakam as-Sulamee, (رضي الله عنه) that he said:

call today a '*Salafee* Environment.' In that environment, she was not tarnished by anything evil. Generally speaking, she was a graduate of what they call today the "School of the Messenger of Allaah (ﷺ)."

This school was not just for certain men and women only; rather, it spread like rays of light between the people and the whole society. That is why even the shepherd of sheep knew her *'Aqeedah*. Her *'Aqeedah* was the correct *'Aqeedah* that comes from the Book and the *Sunnah*.

وكَانَتْ لِي جَارِيَةٌ تَرْعَى غَنَماً لِي قِبَلَ (أُحُدٍ والجَوَّانِيَّةِ) فاطّضلَعْتُ ذَاتَ يَوْمٍ فَإِذَا بِالذِّئْبِ قَدْذَهَبَ بِشَاةٍ مِنْ غَنَمِهَا، وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ آسَفُ كَما يَأْسَفُونَ لِكَنِّي صَكَكْتُهَا صَكَّةً، فَئتَيْتُ رَسُولَ الله صَلى اللهُ عَلَيْهِ وَ سلَّم فَعَظَّمِ ذَلِكَ عَلَيَّ، قُلْتُ يَا رَسُولَ الله، أفَلا أُعْتِقُهَا؟ قَالَ: ائْتِنِي بِهَا، فَقَالَ هَا: أَيْنَ الله؟ قَالَتْ فِي السَّمَاءِ، قَالَ مَنْ أنَا ؟ قَالَتْ: أَنْتَ رَسُولَ الله، قَالَ: أَعْتِقْهَا فَإِنَّهَا مُؤمِنَةٌ (رواه مسلم وأبو داود)

I had a slave girl that would pasture my sheep between Uhud and al-Jawaaniyah. One day a wolf ran off with a sheep from the livestock, and I am a man from the sons of Aadam. I am regretful as they regret, but I slapped her. So I went to the Messenger of Allaah, (ﷺ). He portrayed my action as being a major thing. I said, "O Messenger of Allaah, shall I free her?" He said, "Bring her to me." I brought her to him and he said to her, "Where is Allaah?" She said, "Above the heavens." He said, "Who am I?" She said, "You are the Messenger of Allaah." He said, "Free her for surely she is a believer." Related by Muslim in his book of *Masaajid* and Places of Prayer (1/382) #537.

This is something that many who claim knowledge of the Book and the *Sunnah* do not know. He does not know where his Lord is, even though it is mentioned in the Book and *Sunnah*! Today I will say that this kind of clarity is not found between the Muslims. To the point that if you asked, not only someone who has responsibility for sheep, but someone who has responsibility for the *Ummah* or for a group, there would be confusion in his answer. Just as you find in the answers of many Muslims today, except for the one upon which Allaah has bestowed mercy and they are very few!!!

Chapter☆Five

The Call to the Correct *'Aqeedah* requires an Effort that is Strong and Continuous

The call to *Tawheed* in a manner that becomes firm in the hearts of people requires from us that we do not read verses of *Qur'aan* without details. The first generation of Muslims had two important advantages we should bare in mind. First, they understood 'Arabic expressions very easily. Secondly, deviations and doubt coming from philosophy and *'Ilm al-Kalaam* that oppose sound beliefs did not exist in their *'Aqeedah.*

Our situation today is diametrically opposed to what the first Muslims were upon. We cannot allow ourselves to assume that *Da'wah* to the correct *'Aqeedah* will have the same degree of ease as was experienced by the first Muslims. Let me give you an example that no two people can disagree or lock horns about – Allaah willing. Among the things that were easy for them was the well-known fact that a Companion could take a *Hadeeth* directly from the Messenger of Allaah (ﷺ). A *Tabee'ee* could take a *Hadeeth* directly from a Companion. This is how it developed for the first three generations that have been witnessed as being good.

In light of this we ask, was there something at that time known as *'Ilmul-Hadeeth*? The answer is no. Was there something at that time known as *Jarh wa Ta'deel?* The answer is no. Nevertheless, now these two branches of knowledge are essential to students of knowledge. They are from the *Furood al-Kifaayah.* These enable today's scholars to differentiate between a *Hadeeth* that is sound and one that is weak.

Therefore, the situation does not have the degree of ease that was experienced by the Companions. So, what was easy at that time is not easy today because it is necessary to verify the purity of the knowledge and the trustworthiness of its sources. This matter must be given the utmost attention because it is directly related to the problems that surround us today. It has become part of our quality as Muslims. The first Muslims did not have to contend with deviations in their *'Aqeedah* that caused ambiguities. They did not have doubts initiated by the people of *Bid'ah* who have deviated from the correct *'Aqeedah.*

It is appropriate for us to mention in part information that comes from sound *Ahaadeeth*. For example, after mentioning the *Ghurabah* (Strangers) in some *Ahaadeeth* he (ﷺ) said:

" لِلْوَاحِدِ مِنْهُمْ خَمْسُوْنَ مِنَ الأَجْرِ قَالُوْا : مِنَا يَا رَسُوْلَ اللهِ, أَوْ مِنْهُمْ؟ قَالَ:مِنْكُمْ. "

"One of them will get the reward of fifty." They said, "O Messenger of Allaah (ﷺ) *(fifty) of us or fifty of them?" He* (ﷺ) *replied, "Fifty of you."* (i.e. the Companions)[21]

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21 *Hadeeth Saheeh*, related by Tabaraanee in his *Kabeer* 10/225 #2394. From the *Hadeeth* of 'Abdullaah ibn Mas'ood (رضي الله عنه). It also has support from the *Hadeeth* of 'Uqbah Ghazwaan (رضي الله عنه) the companion, related by al-Bazaar in *az-Zawaa'id* 7/282. It also additional support from the *Hadeeth* of Aboo Ta'labah (رضي الله عنه). Related by Aboo Daawood # 4341 also, it is authenticated by al-Albaanee in *as-Saheehah* # 194.

This *Hadeeth* shows the intense strangeness that presently exists within Islaam. In the first generation, the strangeness was between pure *Tawheed* and true *Eemaan*, as opposed to clear *Shirk* and open disbelief. Nevertheless, now the conflict is between the Muslims themselves. The *Tawheed* of many Muslims is filled with anomalies and various acts of worship that are offered to other than Allaah, while they maintain a claim of true *Eemaan*.

This issue must be given due attention first. It is not correct to hold the position that our focus must change from *Tawheed* to politics, since Islaam's call is a call to the truth first. Hence, it is inappropriate that we say, 'We are the 'Arabs and the *Qur'aan* was revealed in our language.' Along with this, we must remind ourselves that the 'Arabs of today are contrary to the non-'Arabs who seek an understanding of the 'Arabic language, due to their detachment from their own language. This is what distanced those 'Arabs from the Book of their Lord and the Sunnah of their Prophet.

So we 'Arabs believe that we have understood Islaam correctly. If we 'Arabs understood Islaam correctly, we would not use political movements to incite the people and distract them away from understanding Islaam in the areas of *'Aqeedah*, acts of worship, and character!! Therefore, I do not believe that there are groups of people that number millions who understand Islaam correctly. I mean that they were reared upon the correct *'Aqeedah,* worship and character.

Chapter*Six

The Foundation of change is the *Manhaj* of *at-Tafsiyyah* & *at-Tarbiyyah*

For this reason, we always place focus on two fundamental points that are the foundation of true change – *at-Tafsiyyah* and *at-Tarbiyyah.*

The principles of at-*Tafsiyyah* and at-*Tarbiyyah* must accompany one another. If *Tafsiyyah* in the area of *'Aqeedah* happens in any country in any part of this huge Islaamic society, that should be considered a great achievement. The *Tafsiyyah* of acts of *'Ibaadah* would entail returning to the Book and the *Sunnah*; and being rid of the narrow scope of following *Mathaahibs* or schools of *Fiqh*. The *Tafsiyyah* of Islaam from everything that has entered into its *'Aqeedah* or *'Ibaadah* or character cannot be tackled by a small number of people.

There are highly respected scholars who have a proper understanding of Islaam from every aspect; however, I do not think that an individual or two, or three, or ten, or twenty have the ability to accomplish all the requirements of *Tafsiyyah.* Therefore, the benefits of proper purification and education are unavailable at this time and therefore, the detrimental effects of political movement can be found in any Islaamic society that does not institute these two important principles or rule by the *Shari'ah*. As for the countries that govern by the *Shari'ah*, the application of *Naseehah* is the policy that replaces political incitement when applied within a framework of established consultation or its beginning stages. This is the best way to maintain order within the framework of the *Shari'ah* because it does not possess language associated with coercion or public defamation. Rather, the information is intended to establish proper evidence and innocence from blame.

Another aspect of *Naseehah* is that people only work toward the things that achieve benefit for them. Some people believe that the realization of *Tarbiyyah* and *Tafsiyyah* must happen simultaneously throughout the whole Islaamic society. We are proposing this in our wildest dreams. This is because our Lord says in the Noble *Qur'aan,*

﴿ وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ ﴾

"And if your Lord had so willed, He could surely have made human beings one *Ummah,* but they will not cease to disagree."

[Soorah Hood (11): 118]

Therefore, these political activists will not realize within themselves what our Lord has said except if they understand Islaam correctly, and educate themselves, their families, and those who are around them, with correct Islaam.

Chapter*Seven

Who should do Political Work & when should it be done?

There will come a time when we must enter into a phase of political activity. However, engaging in this activity at this time would be a distraction. The meaning of the *Siyaasa* or politics is the proper administration of the affairs of the *Ummah*. The question is who should administrate the affairs of the whole *Ummah?* Certainly not "Zayd" or Bakr" or "'Umar" from among those who have organized partisan groups or lead movements, or have lead small groups! The administration of the affairs of the *Ummah* belongs to the *Walee al-'Amr,* who has been given *Bay'ah* from the Muslims. He is the one who has been given charge to know the actual politics and how to administer it. However, if the Muslims are un-united the way we are today, then every *Wali* will just take charge of what is within the limits of his control.

As for exerting ourselves towards goals, then even if we totally understood them, we would not be able to actualize them because we do not control the stability to administrate the *Ummah*. This fact alone makes efforts of this kind futile and useless. Take for example the wars that are being waged in many Islaamic lands against the Muslims. Is it of benefit to pit the forces of the Muslims against these attacks when we do not control the kind of *Jihaad* that must be overseen by a responsible *Imaam* who has been given *Bay'ah* by the Muslims? We are not saying that such actions are not obligatory; rather, we are saying that such a response is premature. We must focus our energies along with those who call to our *Da'wah* to understand Islaam correctly, and cultivate and educate the people correctly. However, occupying ourselves with issues in a manner that

is focused to elicit a zealous and emotional response will only distract us from understanding what every responsible Muslim must perfect.

That being the foundation of *Da'wah* such as rectifying and correcting *'Aqeedah*, the issues of *'Aqeedah*, the issues of *'Ibaadah*, and the issues of character. These issues are from those that are legally binding upon every individual, and no one is excused for having deficiencies in them due to neglect.

There are other issues that concern individuals who have special qualifications. Today these issues are called *Fiqhul-Waaqi'* - a political activism. These issues are the responsibility of people who have authority and influence because they would conclude the most benefit from its practical application. However, to familiarize individuals who have no influence or authority at their disposal and occupy the general masses with such issues, as though they are the utmost priority, would be to distract the people from the correct understanding.

This is what we see emanating from the methodologies of many Islaamic groups and organizations; wherein some of these groups abandon teaching the youth, who are tightly gathered around these types of callers, so that they will learn and understand the proper *'Aqeedah*, *'Ibaadah*, and character. Rather, these callers are occupied with political activism and attempting to enter into the parliaments that govern by other than what Allaah has revealed. Therefore, they are distracted from applying the most important priority, and are occupied by something, which does not have priority in the circumstances that exist currently.

Chapter*Eight

How can a Muslim be Exonerated on The Day of Resurrection?

As for the question of how can a Muslim free himself of any blame regarding the current situation, and how can someone participate in changing its painful reality? To this question, we say the following:

Every Muslim must operate within the bounds of his actual capacity. The scholar has obligations upon him that are not expected of the layman. Furthermore, He has said in His Book (subhaana wa *Ta'aalaa*),

﴿ فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ٧ ﴾

Ask those who understand the remembrance if you do not know.

[Sooratul-Anbiyaa (21): 7]

Allaah has made the Islaamic society to consist of two kinds of inhabitants – the scholar and the non-scholar. He has placed obligations on each one of them that He did not place upon the other. Therefore, it is obligatory for those who are not scholars to ask the people of knowledge, and it is obligatory upon the people of knowledge to answer the questions that are asked of them from those who are not scholars.

The obligations taken from this vantage point vary from person to person. The scholar of today has the obligation to call to what is true

within the framework that is possible to accomplish. The layman must ask primarily about what concerns himself or those whom he is obliged to care for – such as his wife, his child, etc. If every Muslim from these two groups – the scholar and the layman – would operate within the sphere of their actual capacity, they would succeed. This is because Allaah has said,

﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ ﴿٢٨٦﴾ ﴾

"Allaah has not placed a burden on a soul more than it can bear."

[Sooratul-Baqarah (2): 286]

Unfortunately, we are living in a painful situation that has befallen the Muslims, the likes of which history has never witnessed. That is the mutual calling of the unbelievers to make war upon the Muslims. Just as the Prophet (ﷺ) prophesized in a well-known authentic *Hadeeth*:

" تَداعَى عَلَيْكُمْ الأُمَمُ كَما تَداعَى الأَكَلَةُ إِلَى قَصْعَتِها قَالُوا: أَ مِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ يَا رَسُولَ الله ؟ قَالَ: لا, أَنْتُمْ يَوْمَئِذٍ كَثِيْرٌ, وَ لَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ, وَ لَيَنْزِ عَنْ الله الرَّهْبَةَ مِنْ صُدُورِ عَدُوِّكُمْ لَكُمْ, وَ لَيَقْذِفَنَّ فِي قُلُوبِكُمُ

الوَهْنَ. قَالُوا: وَ مَا الوَهْنُ يَا رَسُولَ اللهِ؟ قَالَ: حُبُّ الدُّنْيا, وَ كَراهِيَةُ المَوْتِ. "

"Other nations will incite one another against you the way one is invited to a meal." They inquired, "Will we be a small number of people that day, O Messenger of Allaah?" He (ﷺ) said, "No, that day you will be a great number of people however, you will be as foam upon the sea, and Allaah *will take the fear of you from the hearts of your enemies. And He will surely put into your hearts a sense of Wahn." They asked, "What is Wahn, O Messenger of Allaah?" He (ﷺ) said, "Love of this world, and fear of death."* [22]

Therefore, in every Muslim country scholars are under an obligation to undertake the struggle of *Tafsiyyah* and *Tarbiyyah* to the best of their actual capabilities. This must be done by teaching the Muslims correct *Tawheed*, the correct beliefs, acts of worship, and character.

As splintered as the Muslims are now, they will never be able to wage a war against the *Yahood*. They will not be able to unify into one country or even one regiment because they cannot wage the kind of struggle that would halt the enemies that are calling against them. They must apply every possible means that the *Shari'ah* permits and what is within their actual capabilities, and we do not presently control the material capability. Even if we did the governments, political leaders, and rulers in many Muslim countries whose political administrations do not agree with the policies of the *Shari'ah* would still stymie our progress. However, we can still accomplish, by the permission of Allaah *Ta'aalaa*, the two great aspects of *Tafsiyyah* and *Tarbiyyah.*

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[22] *Hadeeth Saheeh* related by Aboo Daawood #4297 and Ahmad 5/287 from the *Hadeeth* of Thawbaan. Al-Albaanee has also authenticated these two narrations in the *Saheehah* #958.

I believe that if the callers to Islaam can establish this very important obligation and the people unify upon this foundation the following verse will be applicable to them even in a country whose policies are not in agreement with those of the *Shari'ah.*

Allaah says,

﴿ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ۝٤ بِنَصْرِ ٱللَّهِ ۚ ۝٥ ﴾

"That day the believers will rejoice at the help of Allaah."

[Sooratur-Room (30): 4-5]

Chapter✡Nine

Every Muslim is obligated to apply to Allaah's Rules in every Affair of his own Life within the Scope of his Ability

Every Muslim is obligated to act within the framework of his ability. Allaah has not placed a burden upon a soul more than it can bear. The establishment of the correct *Tawheed* and *'Ibaadah* does not necessitate the establishment of a Muslim state in the countries that do not rule by what Allaah has revealed; this is so because the very first thing that Allaah has revealed that must be applied in any Muslim country is the establishment of *Tawheed.*

There is no doubt that there may be specific occurrences that occur in some eras, and it is that the isolation from the people is better than intermingling with them. Therefore, the Muslim isolates himself in a mountain so that he may worship his Lord. He protects himself from the evil of the people as well as protecting them from his evil. This affair has come in many *Ahaadeeth* even if the origin is what has come in the *Hadeeth* of ibn 'Umar (رضي الله عنه).

" المُؤْمِنِ الَّذِي يُخالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ خَيْرٌ مِنَ

المُؤْمِنِ الَّذِي لا يُخالِطُ النَّاسَ وَ لا يَصْبِرُ عَلَى أَذَاهُمْ. "

"The Mu'min (believer) that intermingles with the people and forbears their harm is better than the Mu'min (believer) that does not intermingle with the people, nor does he forbear their harm" [23]

There is no doubt that the establishment of a Muslim government is a means to establish Allaah's rule upon the earth; but it is not an end within itself. If we consider some of the callers, it is amazing the way they are ambitious about things they are not able to establish, yet they neglect things that are not only easier to accomplish, but obligatory upon them as well!! They neglect the process of struggling with their own souls.

As a Muslim *Da'ee* once said, "Establish the Islaamic government within yourselves, and it will be established for you in your land." [24]

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[23] *Hadeeth* is authentically related by Tirmidhee #2507, Ibn Maajah #4032, al-Bukhaaree in *al-Adabul Mufraad* #388 and Ahmad 5/365, from the *Hadeeth* of a *Shaykh* from the companions of the Messenger of Allaah (ﷺ). It is also authenticated by al-Albaanee in the *Saheehah* #939.

[24] (Editors Note) Ash-Shaykh is referring to one of the people from *Al-Ikhwaan Al-Muslimeen:* They are the followers of Hasan al-Bannaa and there are many observations with their *Manhaj,* the most important are the following:

1. Neglecting *Tawheed* of *Ibaadah* (Allaah's Unity of Worship), which is the most important aspect of Islaam and that, which without it; the servant's Islaam is not correct.

2. Their remaining silent and approving of people committing major *Shirk* whether it be calling upon other than Allaah, making *Tawwaaf* around graves, making vows to the occupants of them (the graves), sacrificing in their names, and similar to that.

3. Indeed, the foundation of this *Manhaj* is *Soofee.* They have a relationship to *Soofism* in that they made a pledge with Abdul-Wahhaab

al-Hasaafee for allegiance to his *Soofee* path, which is *al-Hasaafiyyah ash-Shaathaliyyah.*

4. The presence of *Bid'ahs* with them and their worshipping with them. Rather, they are the foundation of their *Manhaj.* They believe that the Prophet (ﷺ) attends their sittings of *Dhikr* and forgives their previous sins as is in their verse of poetry:

The God has sent prayers upon he who has appeared upon light
For all the worlds so he surpassed even the sun and moon
This beloved among beloved ones has arrived
And he has forgiven everything that has preceded and occurred

5. Their *Da'wah* for the leadership. This in itself is a *Bid'ah*, for indeed, the messengers and their followers were responsible for calling to *Tawheed.* Allaah said,

﴿ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّـٰغُوتَ ۖ ﴿٣٦﴾ ﴾

"And We certainly sent into every nation a messenger (saying), 'Worship Allaah and avoid false gods.'"
[Sooratun-Nahl (16): 36]

6. The lack of any *Walaa* and *Baraa* (loyalty and enmity) amongst them or at least it is very weak with them. This is clarified by their *Da'wah* for cooperation and closeness between the *Sunnee* and the *Shee'ah* like the statement of their founder, "We cooperate in what we agree on, and we pardon one another for what we disagree on."

7. Their hatred for the people of *Tawheed* and the people of the way of the *Salaf* and their abhorrence of them. This is clear from their talk against the country of Saudi Arabia which was founded upon *Tawheed. Tawheed* is studied in its schools, its institutes, and its universities. It is also clear

Although he said this, we find that many of his followers oppose this way, and instead make the crux of *Da'wah* centered upon Allaah's Oneness in rulership. They express this in their well-known slogan

الحَاكِمِيَّةُ لله

"The Rulership Belongs only to Allaah." [25]

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from their killing of Jameel ar-Rahmaan al-Afghaanee because he was calling to *Tawheed* and for his schools in which *Tawheed* was studied.

8. Their constant following up of the mistakes of the leaders and searching for their faults, regardless of whether they were true or not, and then spreading them among the youth to make them detest the leaders and to fill their hearts with hatred against them.

9. Disgusting *Hizbiyyah* that they ascribe to. So they show loyalty for the sake of their party and they show enmity for it.

10. Taking a pledge of allegiance for acting in accordance with the *Ikhwaanee Manhaj* based upon ten specific conditions mentioned by the founder. There are other issues of criticism with them that perhaps we can discuss later.

This description was given by Al 'Allaamah, Ahmad ibn Yahyaa an-Najmee (May Allaah preserve him) in his book *al-Fataawaa al-Jalliyyah 'an al-Manaahij ad-Da'wiyyah Pgs 51-52.*

[25] (Editors Note) Ash-Shaykh seems to be referring to the people who read the writings of Sayyid Qutb and take what is within them of truth and falsehood. You find them defending Sayyid if anyone criticizes him even if the truth was with the person pointing out his faults. It is well-known that Sayyid Qutb was not from the men of knowledge. Rather, he was simply a religious person and, originally, a person of literary eloquence. Then he began taking from the *Ash'aree Madhhab* – the *Madhhab* of distorted interpretation – as others did from the scholars of Egypt. He has terrible

There is no doubt that rulership is for Allaah alone without any partner. However, some of these same people blindly follow a school of *Fiqh* from the four schools that are prominent today; if you approach him with a *Sunnah* that is authentic and its text is clear, he will say, 'This opposes my school of *Fiqh*.'! Where then is the rulership, the process of judging by what Allaah has revealed regarding following the *Sunnah*?!

Then there are some who worship Allaah from the standpoint of one of the *Soofee* orders; so where then is the process of judging by what Allaah has sent down regarding *Tawheed*?!

These people are demanding of others what they do not demand of themselves. Surely, it would be very easy to establish the process of ruling by what Allaah has revealed in your own beliefs, your own

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and very serious mistakes. Men from the people of knowledge have already opposed these mistakes and exposed them, thereby clarifying them. Moreover, when they clarified these mistakes, this enraged the *Qutbiyoon* to the point that they attacked them (these scholars) with criticism, talking against them, and slandering them. So, Allaah is sufficient for us and an excellent protector He is. The basis is that men are known by the truth and the truth is not known by men. Therefore, we must accept the truth and worship, with it, Allaah, the Lord of the worlds. We must leave anyone who follows an innovated *Manhaj* and we must make our example and pattern to follow Allaah's Messenger (ﷺ) his (four) *Khaleefahs*, his Companions, and those who followed them from the *Imaams* of right guidance. And Allaah is the granter of success.

This description was given by Al 'Allaamah, Ahmad ibn Yahyaa an-Najmee (May Allaah preserve him) in his book *al-Fataawaa al-Jalliyyah 'an al-Manaahij ad-Da'wiyyah Pgs 52-53.*

worship, in your own character, in your home, in the education and cultivation of your children, and in the way you buy and sell items.

On the other hand, it is very difficult to compel or overthrow a ruler whose rulership in many of his policies is based upon other than what Allaah has revealed. So why forego what can be done with ease in favor of what is very difficult?! This kind of approach is an indication of one of two things:

1. Bad education and orientation
2. A misguided *'Aqeedah* that distracts and misguides people to have concerns about matters that they cannot bring into fruition and instead of being concerned about matters that are within their power of accomplishment.

Therefore, I do not see any alternative to the situation except to busy ourselves with *Tafsiyyah* and *Tarbiyyah* and to call the people to the correct *'Aqeedah* and *'Ibaadah.* All of this should be done within the framework of a person's actual abilities – Allaah has not placed a burden on a soul more that it can bear.

All praise is for Allaah The Lord of the *'Aalameen*, and may the His peace and blessings be upon our Prophet Muhammad (ﷺ) and his family.

Appendix to:

TAWHEED FIRST O CALLERS TO ISLAAM

Shaykhul Islaam's Treatise on *at- Tawheed*[26]

[26] Translated by Aboo Mu'aawiyah 'Aqeel Ingram from Imaam Muhammad ibn 'Abdul Wahhaab's *Majmoo' ar-Rasaa'il.*

In the Name of Allaah, The Most Merciful, The Bestower of Mercy and of Him we seek aid. All praise is due to Allaah, He is sufficient for us, and may peace be upon His servants whom He has chosen.

To proceed:

Know and understand, may Allaah *Ta'aalaa* guide you, that Allaah has created the creation so that they may worship Him (i.e.*Tawheed*) and not associate any partners with Him (i.e. *Shirk*). He, *Ta'aalaa*, has said,

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ٥٦ ﴾

"And I have not created the *Jinn* and the men except for My worship (alone)."

[Sooratudh-Dhaariyaat (51): 56]

So, this worship, in actuality, is *Tawheed* because the controversy and feud between the prophets and their nations were always caused by it (i.e. the worship of Allaah alone). As He**,** *Ta'aalaa* has said

﴿ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَ ۖ ٣٦ ﴾

"And surely we have sent among every nation a messenger (proclaiming), 'Worship Allaah (Alone) and keep away from *Taaghoot* (everything which is worshipped other than Allaah)."

[Sooratun-Nahl (16): 36]

Tawheed is divided into Three Categories:

- *Tawheed Ar- Ruboobiyyah* (*Tawheed* of His Lordship),
- *Tawheed Al- Uloohiyyah* (*Tawheed* in worship), and
- *Al-Asmaa was Sifaat* (*Tawheed* of His Names and Attributes).

<u>The First Category, *Tawheed Ar-Ruboobiyyah*:</u> (*Tawheed* of His Lordship)

It is that which the *Kuffaar* affirmed during the time of the Messenger Of Allaah (ﷺ). With this affirmation, it did not enter them into the fold of Islaam. The Messenger of Allaah (ﷺ) fought them and made their blood and wealth *Halaal* (lawful, permissible). This is the *Tawheed* of Allaah regarding His Actions. And the proof is His saying, *Ta'aalaa*:

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ ﴾

"Say (O Muhammad (ﷺ)), 'Who provides from the sky and the earth? Or Who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say, "Allaah." Say, "Will you not then be afraid of Allaah's Punishment (for setting up rivals in worship with Allaah i.e. *Shirk*)?"

[Soorah Yoonus (10): 31]

﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ۝٨٤
سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ۝٨٥ قُلْ مَن رَّبُّ
ٱلسَّمَـٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۝٨٦ سَيَقُولُونَ
لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ۝٨٧ قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ
شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ۝٨٨
سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ۝٨٩ ﴾

"Say, 'Whose is the earth and whoever therein? If you know!" They will say, "It is Allaah's!" Say, "Will you not then remember?' Say, "Who is the *Rabb* (Lord) of the seven heavens and the *Rabb* (Lord) of the Magnificent Throne?" They will say, "Allaah." Say, "Will you then not have *Taqwa* of Allaah (i.e. fear Allaah)?" Say, "In Whose Hand is the sovereignty of everything! And He Protects (all) while against whom there is no protector, if you know?" They will say, "(all that belongs) to Allaah." Say, "How then are you deceived and turned away from the truth?"

[Sooratul Mu'minoon (23):84-89]

The *Aayat* (verses) regarding this are very numerous. These *Aayat* (verses) are well known and more than can be mentioned here.

The Second Category, *Tawheed Al-Uloohiyyah*: (*Tawheed* in worship)

It is that which the controversy has pertained to in old times as well as new. It is the *Tawheed* of Allaah regarding the actions of the worshippers such as *Du'aa* (supplication), *Nadhr* (making vows), *Nahr* (Sacrifice), *Rajaa* (hope), *Khawf* (fear), *Tawakkul* (dependence), *Raghbah* (fervent desire), *Rahbah* (awe), and *Inaabah* (turning in repentance). The Proof of *Du'aa* (supplication) is His saying, *Ta'aala:*

﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

"And your Rabb (Lord) said, "Supplicate to Me. I will respond to your (supplication). Verily, those who are arrogant scorning my worship they will surely enter Hell in humiliation!"

[Sooratul-Ghaafir (40): 60]

And all of these different types of worship have a proof from the *Qur'aan*. The foundation in worship is to single out *Ikhlaas*, (sincerity) for Allaah *Ta'aalaa* alone and to single out *Mutaaba'ah* (following) for the Messenger (ﷺ). He *Ta'aalaa* has said (referring to *Ikhlaas*),

﴿ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ ﴾

"And the mosques are for Allaah (alone) so do not invoke anyone along with Allaah."

[Sooratul-Jinn (72): 18]

And He *Ta'aalaa* said,

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ
إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾ ﴾

"And We did not send any Messenger before you (O Muhammad (ﷺ)) but We revealed to him (saying), '*Laa Ilaaha Illa Ana'* (None has the right to be worshipped in truth but I) so worship Me (alone and none else)."

[Sooratul-Anbiyaa (21): 25]

And He *Ta'aalaa* said:

﴿ لَهُۥ دَعۡوَةُ ٱلۡحَقِّ ۖ وَٱلَّذِينَ يَدۡعُونَ مِن دُونِهِۦ لَا يَسۡتَجِيبُونَ لَهُم بِشَيۡءٍ إِلَّا كَبَٰسِطِ كَفَّيۡهِ إِلَى ٱلۡمَآءِ لِيَبۡلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلۡكَٰفِرِينَ إِلَّا فِي ضَلَٰلٍ ١٤ ﴾

"And for Him (Allaah alone) is the word of truth. And those whom they invoke answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not. The invocation of the disbelievers is nothing but misguidance and error (i.e. it is of no use)."

[Sooratur- Ra'd (13):14]

And He *Ta'aalaa* said,

﴿ ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ ٣٠ ﴾

"That is because Allaah, He is the Truth, and that which they invoke and call upon besides Him is *Baatil* (falsehood); and that Allaah, He is the Most High, The Most Great".

[Soorah Luqmaan (31): 30]

And the *Aayat* (verses) in this regard are well known.

And He *Ta'aalaa* said (referring to *Mutaaba'ah*):

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾ ﴾

"And whatever the Messenger (Muhammad (ﷺ) gives you take it, and whatever he forbids you from abstain from it."

[Sooratul-Hashr (59): 7]

And He *Ta'aalaa* said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾ ﴾

"Say (O Muhammad (ﷺ), 'If you really love Allaah then follow me (Muhammad (ﷺ). Allaah will love you and forgive you of your sins, and Allaah is Oft-Forgiving, Most Merciful."

[Soorah Aali 'Imraan (3): 31]

<u>The Third Category of *Tawheed, Al-Asmaa was Sifaat*</u>

(*Tawheed* of His Names and Attributes):

He *Ta'aalaa* said:

﴿ قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤ ﴾

"Say (O Muhammad (ﷺ), 'He is Allaah, The One (and He is Unique and by Himself in His Oneness). Allaah is *As-Samad* (The Self-Sufficient Master whom all of creation is in need of while He is not in need of anything). He begets not nor was He begotten. And there is none equal or comparable to Him."

[Sooratul Ikhlaas (112): 1-4]

﴿ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَـٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ۝١٨٠

And He *Ta'aalaa* said:

﴿ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَـٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ١٨٠

"And all the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny His Names. They will be recompensed for what they used to do."

[Sooratul-A'raaf (7): 180]

And He *Ta'aalaa* said,

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ١١ ﴾

"There is nothing like Him, and He is the All Hearer, All Seer."

[Sooratush-Shooraa (42): 11]

After Knowing this then Know and Understand that the Opposite of *Tawheed* is Shirk and it is Divided into Three Categories:

- *Shirkul-Akbar* (The Major *Shirk*),
- *Shirkul-Asghar* (The Minor *Shirk*), and
- *Shirkul-Khafee,* (The Hidden *Shirk*).

<u>Firstly</u>:
Shirkul Akbar (The Major *Shirk*)

The proof of *Shirk Akbar* (The Major *Shirk*) is his saying *Ta'aalaa*,

﴿ إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ
لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ١١٦ ﴾

"Surely, Allaah does not forgive setting up partners in worship with Him (i.e. *Shirkul Akbar*), but He Forgives whom He wills sins less than that, and whoever sets up partners in worship with Allaah has indeed strayed far away."

[Sooratun-Nisaa (4): 116]

And His saying *Ta'aalaa*:

﴿ وَقَالَ ٱلۡمَسِيحُ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱعۡبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمۡۖ
إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ
ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ٧٢ ﴾

"And the Messiah ('Eesaa son of Maryam) said, 'O children of Israel! Worship Allaah, my *Rabb* (Lord) and your *Rabb* (Lord). Verily, whoever sets up partners in worship with Allaah (i.e. *Shirk Akbar*) then Allaah has forbidden *Jannah* (Paradise) to

him and the Hellfire will be his abode. And for the *Dhaalimoon* (oppressors and wrongdoers) there are no helpers."

[Sooratul-Maaidah (5): 72]

Shirkul-Akbar (The Major *Shirk*) is Divided into Four Types:

The First Type: *Shirk* in supplication

And the proof is his saying *Ta'aalaa,*

﴿ فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ٦٥ ﴾

"And when they embark on a ship they supplicate to Allaah, making their faith purely for Him alone, but when he brings them safely to land, behold, they give a share of their worship to others."

[Sooraul- 'Ankaboot (29): 65]

The Second type: *Shirk* of Intention, desire, and purpose

And the proof is His saying *Ta'aalaa:*

﴿ مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِي ٱلْأٓخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾ ﴾

"Whoever desires the life of the world and its glitter, to them we shall pay in full (the wages) of their deeds therein, and they will have no decrease or reduction therein. They are those who there is nothing in the Hereafter except Hellfire, and vain are the deeds they did therein. And that which they used to do is worthless."

[Soorah Hood (11): 15-16]

The Third Type: *Shirk* in obedience

And the proof is His saying *Ta'aalaa:*

﴿ ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ ٣١ ﴾

"They took their rabbis and monks as lords besides Allaah (by obeying them in disobedience to Allaah) and they also took Messiah 'Eesaa son of Maryam as their lord while they while they were commanded to worship one God (i.e. Allaah) *Laa Ilaaha Illa Huwa* (None has the right to be worshipped in truth except He). Praise and Glory is to Him (far above is he) from having the partners they associate with Him."

[Sooratut-Tawbah (9): 31]

The explanation of this *Aayah* (verse), which there is no doubt about it, is obedience to the *'Ulamaa* (scholars) and to the worshippers in disobedience to Allaah. This is due to their (the people who obeyed them in the *Aayah*) claims and undue assumptions about them (the rabbis and monks), just as the prophet (ﷺ) explained to 'Adee bin Haatim (رضي الله عنه), when he (رضي الله عنه) asked him if they used to worship them.

He replied saying we did not worship them. Then the Prophet (ﷺ) mentioned to him that your worship of them was your obedience to them in disobedience to Allaah. [1]

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[1] Here Shaykhul Islaam, the Reviver of the *Salafiyyah* in his time is alluding to the *Hadeeth* where 'Adee Bin Haatim (رضي الله عنه) said, "O Allaah's Prophet!

<u>The Fourth Type</u>:
Shirk in Love

And the proof is His saying, *Ta'aalaa*:

﴿ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ﴿١٦٥﴾ ﴾

"And from mankind are some who take for worship others besides Allaah as rivals (to Allaah). They love them as they love Allaah."

[Sooratul-Baqarah (2): 165]

They do not worship them (the rabbis and monks)." The Messenger of Allaah said (ﷺ),

" بَلَى إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلالَ وَاَحلُّوا لَهُمُ الحَرَامَ فَاتَّبَعُوهُم فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُمْ. "

"They certainly do. They (the rabbis and monks) made the legal things illegal and illegal things legal, and they (the Jews and Christians) followed them in that. So by doing this they actually worshipped them." (Related by Ahmad, Tirmidhee, and Ibn Jarir and graded as *Hasan* by Tirmidhee).

Secondly:

Shirkul Asghar (Minor *Shirk*)

It is *Riyaa* (doing deeds to be seen by people) and proof is His saying, *Ta'aalaa,*

﴿ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾ ﴾

"So whoever hopes for the meeting with his *Rabb* (Lord) then he should do righteous actions and he should not associate any partners in worship at all whatsoever with his *Rabb* (Lord)."

[Sooratul-Kahf (18): 110]

<u>Thirdly:</u>
Shirkul Khafee (The Hidden *Shirk*)

And the proof is his saying (ﷺ):

"Shirk in this *Ummah* is more hidden and inconspicuous than a small black ant on a black stone in the deep darkness of the night," [2]

The expiation for it is his saying, **"O Allaah, I surely seek refuge in you from associating partners with you knowingly, and I seek your forgiveness for committing a sin that I don't know about."[3]**

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[2] (Editors Note) In shaa'Allaah the Shaykh is referring to the *Hadeeth*:

عَن أَبِي مُوْسَى أَلأَشْعَرِيِّ قَالَ خَطَبَنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فقَالَ : " أَيُّهَا النَّاسُ اتَّقُوا هَذَا الشِّرْكَ فَإِنَّهُ أَخْفَى مِنْ دَبِيْبِ النَّمْلِ."

On the authority of Aboo Moosaa Al 'Ash'aree (ﷺ) that:

The Messenger of Allaah (ﷺ) delivered a sermon to us one day and said, "O People! Fear this shirk for it is more hidden and inconspicuous than the crawling of an ant."
(*Saheeh* related in *Saheeh at-Targheeb wat Tarheeb* #33)

Ibn 'Abbaas added, "It is more hidden and inconspicuous than the crawling of an ant on a black stone in the deep darkness of the night."
(*Tafseer ibn Katheer*)

[3] (Editors Note) In shaa'Allaah the Shaykh is referring to his (ﷺ) saying:

Kufr (disbelief), it is Separated into Two Categories

The First Category is the *Kufr* (disbelief):

Which takes one outside the fold of Islaam, and this breaks down into Five Types:

<u>The First Type:</u>
Kufr of denial

And the proof is His saying, *Ta'aalaa*:

" الشِّرْكُ فِيْكُمْ أَخْفَى مِنْ دَبِيْبِ النَّمْلِ، وَسَأَدُلُّكَ عَلَى شَيْءٍ إِذَا فَعَلْتَهُ أَذْهَبَ عَنْكَ صَغَارَ الشِّرْكِ وكِبَارَهُ، تَقُوْلُ: اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ وَأَنَا أَعْلَم، وَأَسْتَغفِرُكَ لِمَا لاَ أَعْلَمُ. "

Ash-Shirk amongst you is more hidden than the crawling of an ant, and I shall now tell you of something which, if you do it, will remove from you both the minor and the major *Shirk*. Say, *'Allaahumma innee a'oothu bika an ushrika bika wa ana a'lamu, wa astaghfiruka limaa laa a'lam."* "O Allaah, I surely seek refuge in you from associating partners with you knowingly, and I seek your forgiveness for what I do ignorantly."
(Related by Ahmad and also related in *Saheeh Al-Jaami'* and al-Albaanee's *Saheeh at-Targheeb wat Tarheeb).*

﴿ وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَـٰفِرِينَ ﴿٦٨﴾ ﴾

"And who does more wrong than he who invents a lie against Allaah or denies the truth when it comes to him? Is there not a dwelling in Hell for those who disbelieve."

[Sooratul-'Ankaboot (29): 68]

The Second Type:
Kufr of rejection, pride, and arrogance while knowing and consenting to the truth

And the proof is His saying, *Ta'aalaa*:

﴿ وَإِذْ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَـٰفِرِينَ ﴿٣٤﴾ ﴾

"And remember when We said to the angels, 'Prostrate yourselves before Aadam.' And they all prostrated except Iblees

(Satan). He refused and was proud and arrogant and was one of the disbelievers."

[Sooratul-Baqarah (2): 34]

<u>The Third Type</u>:
Kufr of doubt (skepticism)

And the proof is His saying, *Ta'aalaa*:

﴿ وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ﴿٣٥﴾ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾ قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾ لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا ﴿٣٨﴾ ﴾

"And he went into his garden while in a state, unjust to himself (due to his doubt and disbelief). He said, 'I think this will never perish. And I think the Hour (Day of Judgment) will never come, and if I am brought back to my *Rabb* (Lord), I shall surely find better than this when I return to Him.' His companion said to him during the talk with him, 'Do you

disbelieve in Him Who created you out of dirt, then out of *Nutfah* (mixed semen of the male and female discharge), then fashioned you as a man? As for me, (I believe) that He is Allaah, my *Rabb* (Lord), and I shall associate none as a partner with my *Rabb* (Lord).”

[Sooraul-Kahf (18): 35-38]

The Fourth Type:
Kufr of avoidance & reluctance

And the proof is his saying, *Ta'aalaa*,

﴿ وَٱلَّذِينَ كَفَرُواْ عَمَّآ أُنذِرُواْ مُعۡرِضُونَ ۝٣ ﴾

“But those who disbelieve turn away from that whereof they are warned.”

[Sooratul- Ahqaaf (46): 3]

The Fifth Type:
Kufr of hypocrisy

And the proof is His saying, *Ta'aalaa*,

﴿ ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۝٣ ﴾

"That is because they believed, and then disbelieved. Therefore their hearts are sealed, so they do not understand."
[Sooratul-Munaafiqoon (63): 3]

The Second Category of *Kufr* (disbelief) is *Kufr Asghar* (The Minor *Kufr*)

Which does not take one outside the fold of Islaam, and it is called *Kufr* (disbelief) in Allaah's Favor. The proof is His saying, *Ta'aalaa*:

﴿ وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ ۝١١٢

"And Allaah puts forth the example of a township that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favor of Allaah (with ungratefulness). So Allaah made it taste

extreme hunger and fear because of that which they used to do."

[Sooratun-Nahl (16): 112]

Nifaaq (hypocrisy), it is of Two Types:

Nifaaq in belief, and *Nifaaq* in action.

Nifaaq in belief is of Six Types:

- Denying belief in the Messenger (ﷺ),
- Denying part of what the Messenger (ﷺ) came with,
- Hating the Messenger (ﷺ), hating part of what the Messenger (ﷺ) came with,
- Pleasure in decline and diminishing of the Messenger's (ﷺ) *Deen* (religion), and
- Displeasure in victory and triumph for the Messenger's (ﷺ) *Deen* (religion).

Those that possess these six characteristics are in the lowest level of the Hell Fire.

Nifaaq in Action is of Five Types:

The proof is his saying (ﷺ):

" آيَةُ المُنافِقِ ثَلاثٌ: إِذَا حَدَّثَ كَذْبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُئْتُمِنَ خَانَ. "

"The signs of the *Munaafiq* (hypocrite) are three: 'When he speaks, he lies, when he makes a promise, he breaks it, and when he is entrusted, he betrays the trust." And in another narration, "When he argues he does so in a despicable manner, and when he makes a contract he breaks it." [4]

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[4] On the authority of Aboo Hurayrah (رضي الله عنه) that the Prophet (ﷺ) said, "The signs of the *Munaafiq* (hypocrite) are three: 'When he speaks he lies, when he makes a promise he breaks it, and when he is entrusted he betrays the trust."
(Related by Bukhaaree)

And in another narration on the authority of 'Abdullaah bin 'Amr (رضي الله عنه) that the Prophet (ﷺ) said:

" أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَ مَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ ، وإِذَا حَدَّبَ ، وَإِذَا عَاهَدَ غَدَرَ ، وَإِذَا خَاصَمَ فَجَرَ . "

"Whoever has these four characteristics is truly a *Munaafiq* (hypocrite), and whoever has one of these characteristics has one of the characteristics of *Nifaaq* (hypocrisy) until he rids himself of it: "When he is entrusted he breaks the trust." (Another narration says: "When he makes a promise he

We seek refuge in Allaah from *Nifaaq* (hypocrisy), disunity, and bad *Adab* (manners)

And Allaah Knows Best

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breaks it"), when he speaks he lies, when he makes a contract he breaks it, and when he argues he does so in a despicable manner."
(Related by Bukhaaree and Muslim)

Glossary of needed words and General Terms Used

Ahaadeeth: See Hadeeth.

Ahlus Sunnah wal Jamaa'ah: Those who hold fast to that which the Prophet (ﷺ) and his Companions were upon with regards to *'Aqeedah*, Manhaj and all other matters of religion and who hold onto this way, not abandoning it for the way of the innovated and misguided sects.

Allaah: The name in 'Arabic for the "One God." Allaah is the Creator, Sustainer, Planner and Organizer.

'Aqeedah: The principles and specific details of belief that one holds in his heart.

Aayah (pl. Ayaat): The words or sign of Allaah; a verse of Qur'aan.

Barzakh: The time between death and the Day of Resurrection. A barrier closing off the next life from this life by which none can return after crossing it.

Da'eef: "weak"; unauthentic narration.

Dajjaal: The anti-Christ, one-eyed liar who will appear in this world before the Day of Judgment. He will be killed by 'Isa (Jesus) (عليه السلام).

Da'wah: Invitation; to call to Allaah.

Deen: A complete way of life prescribed by Allaah, Islaam. Also can refer to any religion in general.

Deobandee: This Soofee group is connected to and named after the Madrasa of Deoband – Saharanpur – in India. Concerning basic tenets of belief (*'Aqeedah*), they follow the *Madhhab* of Abu Mansoor al-Maatreedi. They are staunch followers of the *Madhhab* of Imaam Abu Haneefah with regard to *Fiqh.* They allege to follow the *Soofee Tareeqahs* of the *Naqshbandiyyah*, *Chishtiyyah*, *Qaadiriyyah* and *Saharwardiyyah* concerning their spiritual development.

Du'aat: Those engaged in Da'wah, callers.

Eemaan: Faith; to affirm all of what was revealed to the Messenger (ﷺ). Affirming with the heart, testifying with the tongue and acting with the limbs, it increases and decreases.

'Eid: Two Islaamic celebrations, one taking place at the end of Ramadhaan and the other taking place at the end of the pilgrimage to Makkah.

Fajr: The prayer before sunrise. One of the five prescribed prayers.

Faqeer: Poor, the one who does not possess anything or he possesses some of his needs, but less than half.

Faqeeh: A scholar, one who is learned in Fiqh (Islaamic Jurisprudence), a jurist who can give religious verdicts, one who possesses sound understanding.

Fard al-'Ayn: An individual duty obligatory upon every individual.

Fard al-Kifaayah: Collective obligation, if fulfilled by part of the community then the rest of the people are not obligated to fulfill it.

Fatwaa (pl. Fataawa): Religious verdicts.

Fiqh: Islaamic Jurisprudence.

Haafidh: A preserver of the Qur'aan and A*haadeeth.*

Hadeeth (pl. Ahaadeeth): the sayings, actions and approvals authentically narrated on the Prophet (ﷺ).

Hadeeth Qudsee (Ahaadeeth al-Qudsiyyah): A narration where the Prophet (ﷺ) is relaying something from Allaah that is not found in the Qur'aan.

Hajj: One of the pillars of Islaam, Pilgrimage to Makkah.

Halaal: Something Allaah has made permissible (lawful) through the Qur'aan or Sunnah of His Messenger (ﷺ).

Hanafee: A follower of Imaam Aboo Haneefah; usually in aspects of Fiqh.

Haqq: The truth.

Haraam: All of the things that Allaah has made impermissible (unlawful) through the Qur'aan or Sunnah of His Messenger (ﷺ).

Hasan: Fine, good; a term used for an acceptable authentic *Hadeeth* that has not reached the level of Saheeh.

Ihsaan: Purity in worship, worshipping Allaah as if you see Him, though you do not see Him, knowing that He sees you.

***Ikhlaas*:** Sincerity of worship for Allaah.

Injeel: The gospel that what revealed to 'Ieesa, it was contaminated and altered and no longer exists in its original form.

Iqaamah: The second call to prayer to announce its commencement immediately thereafter.

Jaahiliyyah: The days of pre-Islaamic ignorance. This term represents the period in time in which the original message of the Prophets had been changed between the time of 'Ieesa and Muhammad. The term embodies concepts of disbelief, polytheism, and ignaorance.

Jamaa'ah: The united body of the Muslims, together upon the truth, i.e. the Companions and those who remain upon their way.

Jannah: (Lit. Garden.); Paradise.

Jihaad: Striving and fighting to make the Word of Allaah supreme.

Jizyah: A tax levied on the non-Muslims living under the authority and protection of the Muslims. [see Sooratut- Tawbah (9:29)]

Jumu'ah: The Friday congregational prayer with the sermon.

Kaafir: Disbeliever in Allaah or one who knowingly worships other than Allaah.

Ka'bah: A square stone building in al-Masjidul-Haram (the great Masjid in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in prayer). The foundation was built by Ibraheem (Abraham) and Isma'eel (Ishmael) (عليهما السلام).

Khawaarij: They are the ones who went out to kill 'Alee ibn Abee Taalib for the purpose of arbitration and ruling. Their *Madhhab* is disassociation from 'Uthmaan and 'Alee and rebellion and revolution against the *Imaam* if he acts in contrary to the *Sunnah* in any matter. They also declare the one who commits a major sin to be a disbeliever who will reside forever in the Fire. They are also many different sects within themselves

Khilaafah (pl. Khulafaah): Also appears in this book as Caliphs, it is the head of the Islaamic government to whom the oath of allegiance is given.

Makkah: The city in Saudi 'Arabia where the Ka'bah resides. It is also the birthplace of the Prophet Muhammad (ﷺ).

Makrooh: Not approved of, undesirable from the religious point of view but not punishable under Islaamic law.

Manhaj: Way, method, or methodology.

Meezan: (Lit. Scale) On the Day of Resurrection it is a scale that has two hands and a tongue and it will weigh the peoples' good and evil deeds.

Mubaah: Permissible.

Mu'min (pl. Mu'mineen or Mu'minoon): A believer. One who possesses Eemaan.

Mufassir: One who explains the Qur'aan.

Muhaddith: A Scholar of *Hadeeth*.

Mursal: A statement from other than the Companions saying, 'The Messenger of Allaah (ﷺ) said.

Mushrik (pl. Mushrikoon): Polytheists, pagans and disbelievers, those who associate partners with Allaah, in either their beliefs or actions.

Musnad (or Musnadan): Those books which gather the A*haadeeth* of each Companion individually, arranging the names of Companions in alphabetical order. It is that its chain of transmission reaches the Messenger of Allaah (ﷺ).

Mustahabb: Recommended, an action that if left is not punishable and if done is rewarded.

Qadaa: Allaah's ordainment of everything in creation or the occurrence of Allaah's divine decree.

Qadar: Allaah's divine decree or Pre-decree.

Rabbaanee: The scholar who intends what Allaah ordered in his knowledge and actions.

Ramadhaan: The ninth month of the Muslim calendar in which the Muslims fast. It is the month between Sha'baan and Shawwaal.

Riba: Usury, or interest. The charging of rent for loaning money.

Ruboobiyyah: Lordship.

Shaytaan: Satan.

Shirk: Associating partners with Allaah; compromising any aspect of *Tawheed.*

Shaykh: Scholar or elder.

Suhoor: The pre-dawn meal that the Muslims eat before the Fajr (Sunrise) prayer.

Ta'aalaa: The Most-High and one of the proofs that Allaah is high above all of the creation.

Tafseer: Explanation of the Qur'aan.

Tasfiyyah: Eradicating the Religion of the misconceptions and misunderstandings that have been poured into it whether it be in the subject of 'Aqeedah, or Tafseer, Hadeeth, Fiqh, etc.

Takyeef: To ask "how?" Particularly as it relates to the Names, Attributes or Actions of Allaah which are to be described at they have been reported in the authenticated texts.

Tamtheel: To make resemblance between Allaah and His creation in His Names and Attributes.

Tarbiyyah: Raising the people upon the correct understanding of the Religion from the start, in particular the youth.

Taqwaa: "Taqwaa is acting in obedience to Allaah, hoping for His Mercy upon light from Him and Taqwaa is leaving acts of disobedience out of fear of Him."

Tawheed: Allaah is the only Lord of Creation, He alone, is the Provider and Sustainer, Allaah has Names and Attributes that none of the Creation share in and Allaah is to be singled out for worship, alone. *Tawheed* is divided into three categories: 1) *Tawheed*ur-Ruboobiyyah – The singling out of Allaah's Lordship. 2) *Tawheed*ul-'Uloohiyyah – The singling out of Allaah in His worship. 3) Asmaa was-Sifaat – Allaah's Beautiful Names and Perfect Attributes.

'Uloohiyyah: The singling out of Allaah in His worship.

Ummah: Islaamic nation.

Yajooj and Majooj: Gog and Magog who will appear before the Day of Judgment. A tribe of people who will be unleashed on the earth causing mass destruction, they are from the signs of the approaching of the Last Day.

Zakaat: Charity that is obligatory on everyone who has saved wealth paid once per year. (2.5% of saved wealth)

Coming Soon In shaa'Allaah!!!

ا ِنَّ الحَمْدَ لله نَحْمَدُهُ وَنَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ, وَ نَعُوْذُ بِاللهِ مِنْ
شُرُوْرِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللهُ فَلا مُضِلَّ
لَهُ, وَ مَنْ يُضْلِلْ فَلا هَادِيَ لَهُ, وَأَشْهَدُ أَنْ لا إِلا اللهُ وَ حْدَهُ
لا شَرِيْكَ لَهُ, وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُوْلُهُ ,وَ بَعْدُ

All praise and thanks are due to Allaah. We praise Him, seek His help and His forgiveness. We seek refuge with Allaah from the evils of our own selves and from our bad deeds. Whomever Allaah guides, none can misguide him and whomever He misguides, there is no guide for him. I testify that nothing deserves worship except Allaah alone, with no partner and I testify that Muhammad is His servant and Messenger – may Allaah send prayers upon him, his family, and his companions.

As for the following:

Allaah has sent Muhammad (ﷺ) with guidance and the true religion. He sent him as a mercy to the world, as an example for the workers, and as a proof against all the servants. He (Muhammad) fulfilled the trust, conveyed the message, advised the *Ummah*, and he clarified for

the people all of what they need regarding the foundations of their religion as well as its detailed matters. He left no good except that he clarified it and encouraged it, and he left no evil but that he warned the *Ummah* from it so much so that he left his *Ummah* upon a clear, white path – its night as clear as its day. His companions traversed this path, shining and radiant. Afterwards, the best generations took it from them in the same state until oppression frowned upon them with the darkness of various innovations by which the innovators conspired against Islaam and its people. The people then wandered in confusion purposelessly, and they began building their *'Aqeedah* beliefs upon a spider's web. However, the Lord upholds His religion with His close helpers upon whom He bestows *Eemaan*, knowledge, and wisdom by which they prevent these enemies. They repel their plot back against their own throats. So no one ever comes out with his innovation except that Allaah – and for this deserves praise and thanks – destines to send someone from *Ahlus-Sunnah* who refutes and disproves his innovation and extinguishes it.

There was from the foremost of those who stood up against these innovators – Shaykh-ul-Islaam Taqiyy-ud-Deen Ahmad ibn Abdul-Haleem ibn Abdus-Salaam ibn Taymiyyah al-Haraanee, ad-Dimashqee. He was born in *Haraan* (in Iraq) on Monday, the 10th of *Rabee' al-Awwal* in the *Hijree* year of 661 and he died while imprisoned oppressively in the fortress of Damascus in *Thu-al-Qi'dah* in the *Hijree* year 728 – may Allaah have mercy on him.

He has many works on the clarification and explanation of the *Sunnah*, the reinforcement of its pillars, and the destruction of innovations.

One of the works on this subject is his *"al-Fatwaa al-Hamawiyyah"* which he wrote as an answer to a question presented to him in the *Hijree* year of 698 from *Hamaah*, a place in *ash-Shaam*. In it, he was asked what the scholars and *Imaams* of the religion say with regards to the *Aayaah* and the *Ahaadeeth* of the *Sifaat*, or the attributes and characteristics of Allaah. So he answered in about 83 pages and due

to which, he suffered trials and afflictions. May Allaah reward him on behalf of Islaam and the Muslims with the best of rewards.

Due to the difficulty in understanding and comprehending this answer from many readers, I wanted to summarize the most important points from it along with some other needed additions. I have named it *"Fathu Rabb-il-Bariyyah bi-Talkhees al-Hamawiyyah."*

I first published it in the *Hijree* year 1380. I am now publishing it a second time and perhaps changing what I see beneficial of additions or deletions.

I ask Allaah to make our effort sincerely for His face and as a benefit to His servants, for indeed He is Generous and Kind.

-The Author
(Muhammad ibn Saalih al-'Uthaymeen)

Do not forget to Purchase Our First Publication:

An excerpt from the book, "Explanatory Notes on Imaam an-Nawawee's Forty Ahadeeth." By Imaam Muhammad Ibn Saalih al-'Uthaymeen (d. 1421H) (رَحِمَهُ اللهُ)

١

Hadeeth Number One:

Actions Depend Upon their Intentions.

On the authority of the Chief of the Believers, Aboo Hafs 'Umar ibn al-Khattaab (رضي الله عنه), who said:

I heard the Messenger of Allaah (ﷺ) saying: "The reward of actions depends upon the intentions and every person will get the reward according to what he has intended. Thus, he whose migration was for Allaah and His Messenger, his migration was for Allaah and His

Messenger, and he whose migration was to achieve some worldly benefit or to take a woman in marriage, his migration was for that which he migrated." (Related by Bukhaaree and Muslim)[27]

Explanation of the *Hadeeth*

This *Hadeeth* is a great foundation regarding the actions of the heart due to the intentions being from the actions of the heart. The scholars have said: This *Hadeeth* is half of worship because it is the scale of the inward actions. As well, the *Hadeeth* of 'Aa'ishah (رضي الله عنها),

{ مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ }

"Whoever innovates into this affair of ours that which is not from it shall have it rejected." [28]

And in another wording,

{ مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ }

"*Whoever does an action that is not from this affair of ours shall have it rejected.*"[29]

This *Hadeeth* is half of the Religion because it is the scale of the outward actions. So the benefit derived from his statement, "*The reward of actions depends on their intentions*," (is that) there is no action except that it has an intention. That is because, it is impossible for any person that has intellect and the ability of choice to perform an

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[27] Al-Bukhaaree #1; Muslim #1907; Aboo Daawood #2201; at-Tirmidhee #1647; Ibn Maajah #4227; an-Nisaa'ee 58-60/1; Imaam al-Bayhaqee in *as-Sunan al-Kubraa* #7464

[28] Al-Bukhaaree #2697

[29] Saheeh Muslim after *Hadeeth* #1718

action without an intention. Even some of the scholars have said, "If Allaah were to burden us with actions without intentions, then there would be from responsibility that which no one could bear."

And branching from this benefit: The refutation upon those who have been whispered to, who do actions repeatedly, a number of times, and then the *Shaytaan* (Satan) whispers to them saying, 'You did not have an intention.' We say to them, 'No. It is not possible, ever, to do an action without an intention so lessen the burden on yourselves and leave off these whispers.'

(End of excerpt)

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